

# THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MAY, 1875.

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### NEW YORK:

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# American Missionary.

VOL. XIX.

MAY, 1875.

NO. 5.

## AMERICAN MISSIONARY ASSOCIATION

### REMOVAL OF OUR CHICAGO OFFICE.

The Chicago office of the American Missionary Association, formerly located at 107 Fifth Avenue, is changed to 112 WEST WASHINGTON STREET, in that city.

A pleasant letter in another column, from our Dist. Sec. Rev. James Powell, gives a very readable sketch of the new office, and a grateful tribute to the generous Chicagoan who donates the use of the rooms for five years.

### DRIFT OF POPULAR OPINION IN THE RIGHT DIRECTION AS TO RECONSTRUCTION IN THE SOUTH.

In the last number of the "Missionary," we referred to the renewed interest which is felt in the culture of the negro, in learning and morals, as the essential and only radical measure of reconstruction. We recur to it now, not to discuss it further ourselves but to call attention to several articles on the subject, of rare merit, which we have copied from the press, religious and secular, and which will be found in another part of our paper under the heading: RECONSTRUCTION AND THE NEGRO.

The first article is from the pen of Rev. Washington Gladden, and sets forth the defects of the current *Religion of the Negroes*, showing by startling facts and incidents, its divorcement from morality, and their need of training in knowledge and practical piety to fit them to be either good citizens or useful Christians. The second paper is a stirring protest from Prof. Taylor Lewis against *Caste* in church and school—a protest which this Association steadily and practically makes in every church and school it maintains in the South. This is followed by an extract from an article by Elihu Burritt on the *Wards of the Nation*, showing the necessity of educating the new-made voters—a plea whose force none can resist, for our voters are our rulers. Last, in the series, is an article from the *N. Y. Tribune*, as happy in conception as it is forcible in statement, on the duty of *Watching One Hour* with Christ's poor even as he claimed it for himself in his hour of agony. There is, to our minds, a peculiar fitness in this suggestion. As the disciples were loud in their expressions of attachment to the Saviour, and yet slumbered when he most needed their care, so this nation, once ready to use the sword for the slave, and ardent in its zeal for his culture as a freeman, have yet so soon fallen asleep over their duty!

Some of these articles are long: none are dull. We hope they will all be read and pondered.

### QUESTIONS TO BE PONDERED BY NORTHERN CITIZENS AND CHRISTIANS.

Have you done enough for the Freedmen? Did you do right in sending soldiers to the war at the cost of millions of dollars, and in renewing again and again your quotas till the very last end of the war was reached, and will a little spurt of zeal and contribution suffice in the nobler effort for Christ and reconstruction? Did you do right, as American citizens, to set the negro free, putting him suddenly into a new, responsible and difficult position, and can you now leave him to struggle alone with crushing difficulties, to end in his ruin and perhaps yours too? Did you do right, as citizens, to break the fetters from his body, and as Christians, have you no obligations to strike the shackles from his soul?

Have you no call to reproduce in the South those colleges and seminaries of learning that have been the glory of the land, that have been the well-spring of American literature, science and art, that have trained so many of her scholars, poets, historians, statesmen, learned divines and devoted missionaries? Have you no call to reproduce among the masses in the South, your Christian churches and cultured homes, your popular education and social refinement? Have you no call to reproduce in the South the industry, the thrift, the enterprise in business, that has made your fields like gardens, that has adorned your land with cities, towns and beautiful rural abodes, that has built your railroads, lined your streams with factories, and spread wealth and plenty over all your hills and valleys?

These things the South has never had for its masses, as you have had them, and they are what it most of all needs. You can give them. Will you withhold?

### THE CATHOLICS AND THE COLORED PEOPLE.

We invite attention to two articles found in another part of our paper—the one from the *Pilot*, the Boston Catholic organ, and the other from the *Congregationalist*. Preliminary remarks which we prefix to those articles will explain the origin of the discussion. It relates to a question that we believe has a grave importance—the influence of Romanism over the colored people of this nation. The Catholic Church will have a strong hold upon these people in two ways:

First, by its appeal to their love of display. The masses of them are remarkably attracted by gaudy trappings and gorgeous ceremonies, and the Catholic vestments and services offer these in fascinating frequency and splendor.

Secondly, by the broad basis on which it places all the sons of Adam and the redeemed by Christ. In the cathedral and church it ranks all worshippers alike, and the richest and the poorest—the men of all climes and colors—kneel together around a common altar and worship the common Father. This appeals to something deeper than the mere love of splendor. Thinking colored men are constrained to say: “This, so far, is God’s religion.” This is strikingly seen in the article of Mr. Downing, a representative man of the cultured colored people of the United States.

The reply of the *Congregationalist* is conclusive, but the Protestant Church has yet to do much in overcoming her exclusiveness, and in helping to educate the colored people before it can vindicate itself before the bar of its own conscience, or the just demands of the negro race.

### THE FREEDMEN’S CAUSE, NATIONAL.

We have received several letters from an intelligent and life-long friend of the colored race—one of those who stood by them in the dark days of persecution.



These abolitionists foresaw the coming conflict with slavery while the rest of the nation were crying "Peace, Peace," and now they foresee with equal clearness the terrible consequences of neglecting the culture of the Freedmen.

The writer presses the claim of the Freedmen as a national one—not to be left to the mere pittance dropped into the contribution box. But we will let him speak for himself in the stirring words of the following extract:

"My idea is that there should be a large expansion in your work, raising it from an ordinary missionary to a national cause, and laying it before the country as such, by speech so far as possible, and widely through the public press. Would not the best papers in New York insert your intelligence, telling the country what you are doing and design to do? I think they would, especially if you present it as one of humanity, justice and patriotism as well as religion. . . . Appeals for support of the war might about as well have been left to the missionary contribution boxes as yours. Indeed your work alone must end the war if it is ever ended.

"Other denominations at work there would feel the necessity of a 'new departure,' and so the whole grand endeavor would advance. Thousands of men would give to this object when broadly presented, who do not give much to merely religious objects. If other causes press, then press yours the harder. . . . All agencies combined are not meeting the absolute necessities of the colored population. We are not to have a century for that. *The door will be shut* before that, both upon their destiny and ours. The country *must be aroused* to this subject.'

#### TESTIMONY FROM ONE WHO KNOWS.

The editor of the *Christian Recorder*, the organ of the African Methodist Episcopal Church, ought to know, as well as most men, what institutions are benefiting his people in the South. In giving a brief notice of the "American Missionary," he adds:—

"The word we have to say to the friends of the colored man, is that we know of no surer way to win the great moral battle now in progress in the South, than to hold up the hands of the American Missionary Association."

#### CHINESE ON THE PACIFIC COAST.

Among the many cripplings and refusals to which our want of funds has driven us, none have given us more regrets than the denial of \$700 to the mission among the Chinese on the Pacific coast. Rev. W. C. Pond, the faithful and self-denying superintendent of our work there, has repeatedly and urgently pressed this additional appropriation upon us; and his plea has been sustained by an equally earnest paper signed by Rev. Dr. Moor in behalf of the Advisory Board. We have appreciated the force of these appeals and sympathized with the deep convictions of these friends on the subject, but what could we do? An exhausted treasury is an inexorable thing these days.

We hope the dark financial cloud is passing away, and we have concluded to lay a portion of one of Bro. Pond's earnest and manly letters before our readers. It may be that there are among our friends some who have such special interest in that Chinese work that they will not consent to see it essentially crippled, and who, *without impairing their regular gifts* to the general funds of the Association, will come to the rescue of this particular mission. It will rejoice our hearts to be the bearers of such special gifts to Bro. Pond and his earnest co-laborers.

#### "THE ADVANCE" AND ITS LIBERAL OFFER.

Every reader of the April number of *American Missionary*, must have noticed the neatly printed extra leaf containing the proposal of C. H. Howard & Co.,

publishers of the *Advance*—a proposal which holds out a three-fold advantage; to this Association, to the publishers of that paper and to those who subscribe for it.

We wish to recall attention to the generous proffer and to restate its terms. These are that the publishers "will give to the treasury of the Association *one dollar* for every new subscription sent in answer to this offer at our *regular subscription price* \$3, including prepaid postage." The remittance may be made to C. H. Howard & Co., 151 and 153 Fifth Avenue, Chicago, Ill., or to W. E. Whiting, 56 Reade St., N. Y. In either case the *Advance* will receive two dollars and the Association one dollar, and the person sending the money will receive the *Advance* for one year, and, as we think, the last will not be the least benefited party in the transaction, for the *Advance* is a good family, religious, paper, ably edited, and supported by a full and talented corps of contributors. It will be a welcome visitor in the pastor's study and in the family circle.

#### LETTER FROM SECRETARY POWELL.

Office, 112 West Washington Street.

CHICAGO, March 25, 1875.

DEAR BRETHREN—You perceive my letter is dated from a new office. The old office, 107 Fifth Avenue, has been exchanged for one which is in every way more desirable.

Through the kindness of J. W. Scoville, Esq., one of Chicago's solid and highly esteemed business men, a large and beautiful room—twenty-seven feet square—with two smaller rooms adjoining, has been granted to the A. B. C. F. M., the A. H. M. S., the A. M. A. and the Chicago Theological Seminary, for their use as an office, with a lease for five years, free of rent; the services of janitor and the heating thrown in. This office is in the large building known as the "Prairie State Banking House," situated on the corner of West Washington and Desplaines Streets.

Our Boston brethren thought they had accomplished a grand thing when they gathered all the benevolent societies with their secretaries under one roof—but we are all gathered together in one room! We enjoy this daily face to face comingling in work. If you want to see Congregational union, drop in at 112 West Washington Street in this city, and you will have no need to look farther.

We are all very grateful to Mr. Scoville for the advantages we are permitted to enjoy daily in our new quarters. Capacious, well lighted, well ventilated, and, in these days of cold, well heated, our room is an object of great attraction to us. We hasten in the morning to get to work early in so pleasant an office, and we have not a single word of fault to find with the churches and our friends if they keep us late at night acknowledging their money orders, drafts and pledges for the missionary work.

We have no desire to be selfish in our enjoyment. We can well afford to be generous, seeing that it costs us nothing. We therefore extend a most cordial invitation to all our friends who may visit Chicago, to come and see us; and we especially desire to impress upon their minds the fact that the joy and greeting and the pleasant rooms of which we speak are not to be found at the old office in the building 107 Fifth Avenue, but at the new office,

112 WEST WASHINGTON STREET, CHICAGO.

Hoping to have the privilege of seeing many of our friends in these our new quarters, I remain very sincerely yours,

J. P.



# FREEDMEN.

## NORTH CAROLINA.

*From a Teacher in Wilmington.*

The Aim of Efforts, a practical, Bible piety—Good old Aunties.

As we look back over the years of our labor, the question often arises, what have been its results? Teaching, here as elsewhere, has the same monotonous round of duties and responsibilities. The results of our work we may never know. We hope some have been stimulated to a higher and nobler life; that some have been influenced to appreciate the responsibility resting upon them, to fit themselves for the work of assisting in the uplifting of their race. We hope some will go forth with cultured minds and true refinement, thoroughly fortified with a living Christian experience, to do service in battling error and superstition, and to exemplify the power of religion in daily life.

Our work is mainly influential with the young. The habits of the adults are firmly rooted. The colored people are religious, but, in too many cases, they have not the religion which is the mainspring of Christian living. There is among many of them a practical infidelity, with a complete divorcement of religion from daily life, a union of the two being considered neither essential nor obligatory. It is only as the immoralities and superstitions, which cling to them with so much tenacity, are supplanted by purity and virtue, that there is hope of their permanent elevation. The corrupt and unchristian lives of many of their religious teachers are largely instrumental in producing unchristian living, in those who are under their influence. There are many honorable exceptions to this, many whose lives are living epistles, known and read of all.

One great aim of our superintendent

is to arouse in the minds of the people, a desire for the pure word of God, unmixed with the false interpretations, and misleading vagaries of ignorant teachers, and to impress them with the idea that it is only having its legitimate effect, as it leads to pure, upright, Christian living. Our Sabbath morning Bible class is composed of those who are eager students of the word. The emphatic nod and hearty response, "That's so, that's so;" "how plain that is," etc., as they grasp some new truth, or hear something that confirms their former ideas, are especially encouraging. These words of truth, will, with the divine blessing, be the leaven which will impregnate the entire mass. For this we pray, for this we ask the prayers of those interested in our work.

I don't know but the Northern people have been filled to satiety, with stories of the good old uncles and aunties, but I think Wilmington is entitled to its representative auntie. Since our work commenced here, many blessed old Christians, ripe for glory, have gone where the shackles of sin and slavery will never more hamper their spiritual or physical life; others are waiting a little longer to become purified by the discipline of life, and to bless the world by their lives and prayers.

One good old auntie seems to have vouchsafed to her, wonderful experiences of communion with her Saviour. In days ago, although in the midst of deprivation and poverty, the Christian graces shone with wondrous lustre, and she used often to say: "In that little smoky hut of mine, I gets so lively, I seem just ready to step over into the presence of my Saviour, O what will it be to see all the hosts of Christians in heaven." She recognizes her kind Father as the giver of all her blessings, and has so much to be thankful for. She loves the study of the blessed Bible, and thoroughly appreciates the privilege

she now has of learning more of its teachings. She says, after some new experience: "Hav'n't I a right to love my Saviour? I am helped all the time. I go to Sunday-school, and am helped all through the week." The early morning hour finds her on her knees with her Saviour, before commencing her allotted work. As she goes to her daily toil, she takes along her Bible and hymn-book, if by chance she may get a pearl from the sacred treasury, in an interval of rest. Thus she lives with her armor on, eagerly looking forward to the rest above.

Some of the expressions of these faithful ones, are full of impressive meaning. One of them, in speaking of some, who made great professions of sanctity, but whose lives were strangely inconsistent, said: "How can any one handling sin, and, almost you might say, dancing it in their hand, hope to get to heaven?" The same one, speaking of the influence of religion upon the character and life, said: "I never saw a *lazy* Christian—and I never saw a *dirty* Christian. If one is *clean* inside, they want everything clean around them."

Christ does not disdain to enter the humble cabins where these lowly Christians dwell, and for them He has prepared mansions in his Father's house above.

### TENNESSEE.

*From a Student-Teacher, Chattanooga.*

#### Difficulties—Undaunted Courage.

This brief letter tells a good many things—the efforts of the colored people to get an education—the precarious chances for school teaching, and the indomitable perseverance of the true hero, if he be only a poor colored boy. There is the genuine ring in the words: "*I intend to have an education let come what will.*"

Our city has been flooded with water and we have been unable either to receive or send out any mail for several days. Out in the fifth ward where I

taught school, nearly everything was swept away. Consequently I am no longer able to teach and I am thrown out of employment. I had hoped by September to be able to return to Fisk, but I fear that I cannot do so. I have written L—— F——, who is teaching in C——, Mississippi, and to several others concerning schools, but do not meet with any success. I lived North quite a while, and attended school before I went to Fisk.

If I could find some family with whom I might live and go to school, I would gladly accept of it. It is very hard to get anything to do here, and I intend to have an education let come what will. You will oblige me greatly if you will see if you can find some one who would be willing to take me to work around the house and allow me to go to school. I have nothing to do now, so I shall wait patiently for your reply.

### ALABAMA.

*From Mrs. H. W. Andrews, Montgomery.*

#### A Revival and Ingathering.

The wife of the pastor of the church in Montgomery sends us the following interesting sketch of a blessed work of grace now in progress. We believe there are many hearts among the friends of the Freedmen that will bear up to the throne of grace, the request, with which the letter closes.

I am asked to give you a brief account of the revival through which we are passing, which glows in my heart, whatever it may do from my pen. It came unexpectedly, though prayers for it, many and earnest, had been sent up for many long weeks.

Mr. G——, a Northern revivalist, laboring among the white people, had been preaching effectively to that class for two weeks, when the crumbs thus falling from the master's table began to nourish the hearts of those whom it would not do to invite from the galleries to the mercy-seat. Mr. G—— preached in our chapel once, and many came to



hear him. At the close of the service nearly every one in the house knelt, thus expressing their desire for greater nearness to the Saviour. So favorable an indication of the presence of the Spirit, was improved at once. Many meetings were held, and many visits were made from house to house. I never realized before how sweet a privilege it is to carry the Gospel message. So sure are we that it is the "olive branch" to all who want the "waters assuaged." Rev. and Mrs. Pope, of the Selma mission, were sent for. They came to help us, and the result of our united labor has been such that there is no doubt that the Lord sent them to us.

All who have labored among this people, know that they are naturally religious, a tendency frequently ruinous to their Christianity, so in our visits from house to house, we were warmly welcomed. Mrs. P——'s and my visits were mostly among the women and girls. We gave them tracts, read the Bible, and sometimes listened to a wonderful account from a Baptist or Methodist sister, of when she "came through," a common expression among them for conversion. One who had had an unusual experience, said: "Dat mornin when I went to de baptism, I tell ye I didn't walk here, dat I didn't; I tell ye, I didn't walk here;" a plain case to those who are acquainted with the peculiar emotional characteristics of the race. Two weeks of labor resulted in more than twenty conversions. At a special communion season last Sabbath, fifteen of this number united with us. Many of them were from the day school and from my Sunday-school class.

Mr. and Mrs. P—— must return to their home on Monday, and Mr. A—— is left with the remainder of the work, which promises still greater blessings. Last night many of the elderly people were interested. I will write you further next month, and ask you to pray for us.

This request is so much like the amen at the end of a prayer, we always expect it. If you would only "look up now."

From Rev. E. P. Lord, Emerson Institute, Mobile.

A Successful School—A Military Democracy—Conversions—Troubles of Student-Teachers in getting their Pay—Sunday-School Work.

This school year has thus far been a very successful and encouraging one to us in spite of its many drawbacks. Last year school opened with six scholars, this year with one hundred, and the number has now reached three hundred and fifty—this, notwithstanding the stagnation of all business which has almost closed the schools of the South.

We are often shocked at the utter indifference concerning education among a large class of both white and colored people in the South, and yet if the amount of toil and sacrifice shown by these three hundred and fifty scholars, could be appreciated, no one could entirely lose faith in the future of the colored race. Many of our pupils who had never before thought of earning anything themselves have brought their tuition, elated with the pride of having earned all. We have received word from more than a score of young persons, that they had earned money to attend school but could not collect anything; often their employers would not pay them because they wished to attend school with the money.

Two brothers from Mississippi had worked in the woods with almost no comforts, barefooted, and had saved as they supposed in their employer's hands, seventy dollars each, to pay their way in school. After they were all ready to start they found they could not get a cent of money. Several of the students who went out in the country during the summer and taught good schools have been obliged to leave

school and go to work because they could not collect their wages.

What makes it still more unfavorable and discouraging to them, the scourge of the colored people, small-pox, has been raging with unusual violence. On account of this and of the losses through the failure of the Freedman's Bank, many of our students have been obliged to leave school and go to work.

The young men and boys are organized as cadets, and the whole school is under military discipline; among the young men, the officers, and among the young women, the mentors, are appointed for devotion to improvement. The perfect system has done wonders for the appearance and ambition of the school. It has often been said that these children must be governed with a rod of iron, but we have found that better conduct and lessons are secured by making the school a military democracy, so to speak.

To illustrate the success of the system: the last Monday morning in last term the teachers left their places and stationed themselves with the pupils, and we announced that for this last week of the term there would be no punishment for disorder of any kind except what the scholars should themselves decide upon; that they could break all of the rules of school if they thought best, but the teachers would not punish; that we placed them upon their honor and would see if they had been good scholars simply because they were afraid of punishment. The teachers simply assisted in the classes. Over two hundred and fifty scholars ranging in age from five years to sixty-five, conformed to a very rigid set of rules, of their own accord, and it was the best and most orderly school week of the term.

There has been a continual growth through these two years in earnest purpose and manly and womanly feeling. This has culminated with twenty or

more individuals in deciding to enlist in the service of the master. The young men have maintained for some time, of their own motion, a daily prayer meeting, as have also the young women.

Our teachers go out into the different colored S. Schools in the city, and have obtained a wonderful influence among the people. They sustain five mission schools in different parts of the city, besides our own Institute school which is of great interest to all classes old and young. We have introduced the International Sunday School lessons in four of the schools with great success.

The colored S. S. teachers are deplorably ignorant, the majority of them being unable to read the Bible, but we obviate this difficulty by having a teachers' meeting at the Institute for teachers of all denominations, and by teaching the teachers first, we are sure that the children can receive some good from their Sunday-school.

The people are intensely sectarian in their churches. An old "auntie," who came into our Sunday-school, being asked if she was a Christian, replied, "No, Miss; I'se a Baptist." We are overcoming this feeling in a great degree by means of the teachers' meeting above spoken of, which has been attended by as many as thirty-five at one time, and also by means of the class in theology, which is made up of 10 earnest men of various denominations, four of whom are pastors of large churches in the city.

We feel more and more encouraged every day, by seeing the increasing interest, energy and enthusiasm of our students which, if it continues to the end of the year, will show good results in the closing examination.

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Believe me, every heart has its secret sorrow which the world knows not, and oft times we call a man cold when he is only sad.—*Longfellow.*



## MISSISSIPPI.

*From Rev. J. F. Galloway.*

School House Burned — Struggles: to  
Build—Children's Gifts from  
"Missionary-hens."

On the night of the 21st of Dec. some one set Mary's Academy on fire and burnt it all up, seats, charts and all. I can't tell you how it made me feel. I rejoiced and felt badly. I have been in terrible suspense since the burning, feeling as if I ought to be teaching, so I could make something for my needy family, and I was not able to build another house. The colored people were not able. We have got the walls (log walls) of another, and got the roof on, but are not able to get the lumber to finish it.

I have spent some of my time working and encouraging the colored people to work on the school house here, and some of the time working on the church, and not doing much at either, because we are so poor. We expect to have another working Saturday to finish getting the sills, corner posts, plates, sleepers, etc., for the church. Then we have nearly \$28 raised to buy lumber for the church. My little adopted boy of nine raised about \$2 and my little girl of four years \$2, by selling their missionary-hens eggs. Two other children of six and eight years, who had no hens, gathered each a mess of turnip greens, got their father to sell them, and got a nickel each for the church. You see we have some true hearts if we are poor. I have heartily wished that some of our rich friends North could hear my little girl pitying the "poor, poor little children, that had no school house."

My soul longs to be free enough from full labor to have time to study and labor as a minister, going from house to house, gathering in the poor and the outcast, and teaching them those things that pertain to eternal life. My friends

encourage me; my enemies curse me, and say I would go all over the country to convert one "nigger," and that if they let me alone, the "niggers" will soon know more than the white folks. Whether all this is true or not, I feel oppressed with a desire to do something in one way and poverty drives me another. I feel as if I could not preach much unless I got some help. I hate to ask for help when there are so many needy ones. May God who doeth all things well, direct and choose all of our changes for us.

## LOUISIANA.

*From Prof. Jas. A. Martling, New Orleans.**A Working Student-Preacher.*

Mr. Green, one of our theological students, interests me greatly. He is evidently a pure African, has only an infant's knowledge of books, but seems to be possessed of much native sense and great force of character. A little over a year ago, I believe, he went out into the marshes near the marine hospital, in order "not to disturb anybody," bought a lot of ground, with his own money, and put up a little church. By degrees he has gathered a small congregation (lately largely increased by a defection from another church, originating in loss of public confidence in its minister.) There was at first no sidewalk to his building, but he visited the authorities in person, and secured the construction of a plank walk. A little Sunday school has been organized, and aided by one of our college students, he is pushing that to success. His building has become too small for his congregation. The people are poor, and he now hopes to obtain some assistance from other sources.

Besides ministering to this congregation, and doing fair work as a student, he visits occasionally a church eighty miles distant in Mississippi. This he

did last Sunday, riding in the cars to his work, preaching to two hundred and seventy-five people, and reaching the city at midnight, having traveled one hundred and sixty miles and preached, for his Sunday's work. He was in his place in the class-room at eight o'clock Monday morning.

## CHINESE IN AMERICA.

*From Rev. W. C. Pond, San Francisco, Cal.*

### An Appeal to the Association for Help.

I beg you not to think me unduly importunate if I lay before you, once more, an appeal for an increase in the appropriation to this field. I believe that I sympathize with you in your anxieties over hard times and a depleted treasury as fully as if I were on the ground with you, but I dare not take the responsibility of a ruthless cutting down of our mission without laying the facts before you once more.

1. I have made a careful estimate, and I believe that \$700 added to our appropriation will, with the aid of the collections which may be hoped for next summer from our churches here, save us from drawing the life-blood of our work, by putting the knife in still deeper.

2. We have a plan of operation somewhat different from that of any other mission. It involves one having headquarters at some central point, but does not propose to spend at this point the whole or the quarter part of its resources, but rather to reach as widely as possible over the State. I am confident that this plan will commend itself to Christians here, and will secure their generous contributions as soon as its results are comprehended. I believe that limited as our resources are, and not half developed as our mission now is, we are, on our plan, bringing the knowledge of Jesus to these dark souls

more widely and effectively than is any other single mission. But to compress our expenditures within \$5,000 currency is now to abandon our plan.

3. Consider, brethren, that the central school established with your cordial and even urgent authorization, absorbs this year at least \$2,170 currency; or charging to this school the salary of the teacher of our helpers, the amount becomes \$2,435 currency. This mission house and school have become, as we expected, the headquarters and heart of our work. We could not have made the mission successful without it, and we must not abandon it now. But if we deduct this amount, \$2,435 from \$5,000, it leaves but \$2,565, for the entire work to which at the beginning of the year 1873-1874, you appropriated \$5,000. The cost of that particular work (i. e., in other places than San Francisco,) was greatly reduced last year, without impairing its efficiency, but to cut its resources down one half, involves a retrenchment in every aspect of it, wasteful.

4. I am very anxious to increase the contributions of our churches on the Pacific coast. I am confident that I shall succeed in this, unless this cutting back is carried too far. The interest was at a very low ebb a year ago. It is alive now and growing, and will bear fruit, I believe, before September first. But in order to this we must develop the work and show our churches not only by frequent reiteration, but by results, its power for good. For this, the central school being provided, a small sum goes a great ways; and while we could most usefully employ \$2,000 more than the appropriation, I believe that \$700 will save us from serious damage. With that I can show a work for which I will go forth next summer, if necessary, subscription-book in hand, and I believe that our brethren will have seen too much of its value, by that time, to allow it to die.



*Letter from Gee Gam.*

A Fratricidal Heathen Converted into a loving Christian Brother.

STOCKTON, Mar. 3, 1875.

I forgot to mention in my last report about the boy who united with our Chinese Christian Association from Oakland. He was Gaw Moy's brother. His intentions were to come to California to make money and convert his brother back to heathenism, and to take his life if he would not recant, and would surely have done so; but God's plan was contrary to that which he had in his mind. When he arrived in San Francisco, his brother took him for his assistant at Mr. N. P. Cole's family; while he was there he hated his brother, and even made many threats to kill him, and said that he did not want a Christian brother. About nine months after his arrival, he began to go to school for a few months. I then got him a place to work at the new primary department at the Golden Gate Academy. He then came to our evening school in Oakland. Two weeks ago he said this to me: "I was so sorry because I used to hate my brother and wanted to kill him. I now love the same Jesus as my brother loves. I am willing to serve the same Saviour he has been serving. I wanted to be one of the members of your Christian Association." I was then so astonished and so overjoyed to hear of his conversion, and at once welcome him as a new brother of our Congregational Association of Christian Chinese.

Yours in Christ,

GEE GAM.

## INDIANS.

*From Rev. Edwin Hells, Skokomish Agency, W. T.*

Great Improvement in Four Years.

It is now nearly four years since the first steps were taken which resulted in

my coming to this place. Upon looking back and reviewing the past, I find much cause for gratitude that the Great Author of all has seen fit to grant so much favor to our efforts here. Where then was a squalid, destitute handful of discouraged Indians, now are triple the number, and all comfortable and apparently contented and happy. The gain that is apparent is so much greater than my most sanguine expectations, that I feel that there is much to encourage us in making future efforts.

Among the most important of their interests which needs attention, is the provision for their religious instruction. During the first two years of my being here, the apparent and probable future results of missionary work seemed to me so small that I felt it would not warrant me to ask for the support of a missionary here, but the strides they have taken during the last eighteen months has led me to change my opinion. During the year 1873, from June 1st to December 31st, our attendance at Sabbath school was seventy. During the year 1874, from April 15th till December 31st, the attendance has averaged eighty. These numbers I have from actual count: they show the advance we are making.

## RECONSTRUCTION AND THE NEGRO.

### THE RELIGION OF THE NEGRO.

BY REV. WASHINGTON GLADDEN.

The four articles below give the views of independent writers on different topics, and yet they all bear on the one great point—the culture and rights of the Negro as related to his and the nation's future welfare.

"What is the use of building Congregational churches for the negroes of the South? Haven't they churches enough of their own? Why undertake to introduce another sect among them? Surely black sectarians are no better than white ones, and there is

no need of nursing a tendency which has already grown lusty and turbulent. Besides, it is not clear that Congregationalism is adapted to people of their temperament, and their grade of intelligence. They want a religion of a more emotional character, with a more demonstrative ritual. Why not leave them in their own churches, to develop their religious life in their own way?"

Such questions as these are constantly raised by good Congregationalists, when asked to contribute to the missionary work of the denomination among the Freedmen. Very few doubt the wisdom of the educational work now in progress among these people, but the church work seems to many superfluous, and therefore impertinent.

But if it be worth while to maintain missionaries and to build churches in China or Japan, it is worth while to do the same thing in Georgia or in Mississippi. If the yellow races of Asia ought to be Christianized, so ought the black race of America. The religion of the negroes may be theoretically a little better than that of the Chinese, but practically it is no better; perhaps it is not quite so good. Some knowledge of Christian doctrine the negroes have, no doubt, and of emotional experiences, such as they are, a great plenty; but of the Christian life, as it is outlined in the New Testament, they have very dim conceptions; of Christian morality, as Christ taught it, they are profoundly ignorant.

Persons who visit the South hastily, and have some slight opportunities of attending the religious services of the black people in their own churches, are often strongly impressed with the fervor and intensity of their religious life as there manifested. There is, they admit, a great deal of extravagance; the negro does turn his religion into a sort of dissipation; but there is so much soul in his singing, such a persuasive power

in his prayers, that no one can doubt the genuineness of devout people, after a brief visit to the South.

Those who reside there for some time, are led to modify this judgment. They discover that, almost universally, these Christians, whose songs are so sweet and whose prayers are so fervent, are leading lives of gross immorality; that their religion has not the remotest relation to their conduct; that the notion of any incongruity between piety and theft or adultery scarcely enters their heads; and that no such thing is ever heard of as disciplining a church member for outrageous vice, or even crime.

Let me give two or three illustrations of this statement, which have come to my knowledge. A lady residing temporarily in one of the Southern cities was induced to take a class in the Sunday-school connected with one of the prominent negro churches. After a little time she withdrew from the school, and the minister of the church, meeting her husband, inquired the reason. "If you want to know the reason," answered the gentleman frankly, "I'll tell you. The woman who had the class next to my wife's was the keeper of a house of ill-fame, and was known to be such to you and all your people. She was disposed to be very familiar, and my wife found the situation intolerable." The minister owned that it was so, but said that it was impossible to turn the woman out; her cliency and her influence in his congregation were so large that he was helpless.

A prominent negro politician who was post-master of one of the principal Southern cities, was removed from his office for appropriating the public funds, and also for keeping, in the most shameless manner, a concubine in his office. Immediately after he was expelled from his position of trust, the leading negro church in the city chose him as its pastor. His offences were



well known, but they were not considered disqualifications for the ministerial office.

I am assured that these are by no means exceptional instances. The kind of religion which prevails in the negro churches of the South is fairly indicated by them. It is a mere emotional gymnastic; very entertaining as a spectacle to a casual visitor, very intoxicating in its effect upon those who indulge in it, but very worthless in its influence upon the lives of the people.

This statement will, of course, be hotly disputed; but I am convinced that it is substantially accurate. And it is quite time that Christian people at the North should be brought face to face with the fact that the salvation of the nation depends not only upon giving the negro a secular education, but also upon radically reforming his notions of what religion is.

It is not that he is extravagant in his ritual; it is not that his theology is that of the feelings rather than that of the intellect; it is not even that more or less of superstition mingles with his faith; all this we must expect, of course, from a people whose temperament is so warm, and whose training has been so defective; all this would cease itself in good time; but the absence from his religion of the ethical element is a radical defect, and one that will bring the negro and the nation to ruin together, if it be not speedily supplied.

If lying, stealing, corruption, do not discredit his religion, they will not, of course, be out of place in his politics. The morality which is current in the State cannot be higher than that which is current in the church. What will become of a civil administration in the hands of such people? Go to South Carolina if you want to find out.

It is no wonder that the negro's morals are in this sad condition. It

would be a miracle if it were otherwise. A man who himself is stolen, is not in a fair way to get clear ideas respecting the rights of property; a people to whom the seventh commandment is, perforce, a practical nullity, are not likely to put off the old habits with the broken shackles; and falsehood is always the first fruit of tyranny. The negro when he was a slave could not do right, but he was expected to be very religious. Religion and righteousness were torn asunder by the system that held him in bondage; it is no marvel that they remain asunder in his experience, now that he has passed so suddenly into freedom. The thing to be done, then, is to teach the negro the connection between prayer and practice. He must learn to apply to his religious enthusiasms the ethical test—a thing which he now never thinks of doing. He must be made to know that faith in Christ is worth nothing unless it helps him to do right—to stop lying and stealing and practicing impurity. The education which he is receiving will be of great service to him, no doubt; but, unhappily, the young men and women who are educated in the training schools which we are supporting in the South, go back from these schools, where a better way of life is pointed out to them, into the churches, where such low standards of morality prevail, and are quickly tainted with the corruption that surrounds them.

It seems to be necessary that there should be negro churches in the South in which a better morality shall not only be taught, but illustrated. Where such churches have been gathered under the leadership of intelligent and judicious pastors from the North, the people of all classes have been ready to admit the superior quality of the religion developed in them. Such churches react upon the other organizations round them, and help to tone up the

morality of the whole ecclesiastical neighborhood.

All intelligent Methodists, Baptists and Presbyterians, recognize, of course, the importance of a radical reformation in the lives of the negro religionists, and they are working within their own organizations, to secure this result. But the work is vast and urgent, and Congregationalists, I am sure, want a hand in it. The education and Christianization of the black race at the South is the labor that now presses most heavily upon Christian men at the North, and while the Congregational churches will not stay their hands in the work of education, they will see, if they carefully examine the question, that the other enterprise of teaching the blacks a religion whose end is righteousness, is neither impertinent nor superfluous. Both these kinds of work, the American Missionary Association is doing; and the time will come when it will be seen that no work grander, or more momentous, was ever undertaken in this land, or in any other.—*Congregationalist*.

#### ALL MEN OF ONE BLOOD ON ALL THE EARTH.

BY PROF. TAYLOR LEWIS, LL.D.,  
(AN EXTRACT.)

To say to one, either by law or by legalized custom, that he shall not worship God in the same temple with other men, that his children shall not go to the same school with the children of other men, is a denial of his humanity. No other meaning can be given to these acts. The beings thus excluded are not recognized as men in the full sense that we hold ourselves to be men. All talk about its being better for them that they should be by themselves is self-deluding, if not sheer hypocrisy. It is not the true reason; or whatever appearance of fairness it may seem to have comes itself from a previous and deeper

falsehood. Why is it better that they should be by themselves? What in this age of the world has nullified that truth, declared 1,800 years ago, that all men—all Christians, at least—are one in Christ Jesus. Difference of language, difference of creed, difference in modes of worship, arising out of difference of life and nationality, might furnish a shadow of some poor reason. But where these fail, as they do fail in the case of the Negro, brought up with us and knowing no other language nor religion than he has learnt from us, it can only be on the ground of some misgiving in respect to his full humanity. He may be a Christian in some way, but then he is an inferior one. The inconsistency we do not see, because we do not dare to look at it.

In the other matter of the schools this inconsistency is no less glaring. When Irishmen, Germans, Italians, Japanese are freely admitted and Africans turned away, the language of the act is unmistakable. They are not men as Celts and Teutons are men; they are inferior beings, with whom all intercourse, except of the servile kind, is degradation. The question of admission to hotels and vehicles of travel, however unjust and cruel the exclusion to the subjects of it, may be passed over here, in view of the greater enormities that demand attention. In this matter of the schools there is something deeply vital. It connects itself with our great national sin of lying. The argument usually employed is not simply inconsistent; it is insincere. Education is our national boast. Every demagogue has more or less to say about it. Now, since the Negro is nominally free, since he is called a citizen, it will not do to leave him without some kind of education. But why may not this be done in separate schools? Why stir up strife, or needlessly arouse prejudice? Such is the argument. The reasoning



if it may be called such, overlooks the vital question altogether. It cannot stand even on the ground of convenience. The communities for whom this argument is used cannot support a general system for all, much less incur the expense of double schools, with separate buildings and separate teachers for the tabooed class. Sometimes they say, kind souls, that the Negroes like it. This is all heartless. It carries with it a deeper and more damning lie. It means degradation, it means caste, in some way the denial of a full humanity, as is shown by the opposite treatment of all other nationalities among us. It is debasement, and in this view the inconsistency is horrible. The language is none too strong when we bear in mind what education is claimed to be. It is culture, it is development, it is the lifting up the soul to a higher sense of man's spiritual value. Now look at it. The Negro is to be educated, and yet the very first lesson taught him is his own degradation. Not simply from the tattered books out of which the poor dark child makes his first stammering attempts to read, but from all the surroundings of his wretched schoolhouse, in its tabooed separateness, does he get his first knowledge—the knowledge of his own deficient humanity. It is as though it had been inscribed over the doors and on every desk: *This is the school for half-human, inferior creatures.* Nothing from the Peabody Fund can ever counteract such an influence. It is not education. As well give the name to the training of dogs and donkeys. The cruelty of the thing exceeds its falseness. To educate one to a knowledge of his inferiority, of his own dehumanized condition! What greater wrong could be done him? Let him alone in his ignorance. Wake him not up to feel more deeply the hopelessness of his degradation. The lash and the club of the brutal Legree are mercy compared

with it. They are a less wrong than an education whose first and indelible lesson to a man is that he can never rise. *N. Y. Independent.*

#### THE WARDS OF THE NATION; THEIR DEBT AND DUE.

BY ELIHU BURRITT.

[AN EXTRACT.]

If any human being in this world could properly adopt and utter the words of the Roman captain to Paul, "With a great sum obtained I this freedom," it is the freedman of this nation. Unlike the Roman, he did not obtain his freedom with a great sum of his own money, but with the great sum of his own wrongs. There was a critical period when the nation left the outside world in doubt whether all its rivers of precious blood and millions of money, added to the over-balancing wrongs of the slave, were to obtain for him this freedom. In all the years of the American republic, it never stood at such another crisis-point before the world; and the world held its breath of sympathy until the vital question should be decided whether the great struggle were merely to link the Sundered States of the Union together with "blood and iron," while the fetters of the slave were left unsevered. For many months, even for more than half this bloody period of our history, this momentous question was left in perilous doubt. Even now, neither the outside world, nor we ourselves, can say, with full assurance of faith, how this question would have been decided, if the war had only lasted a year. But the decision is an accomplished and everlasting fact. The whole civilized world has accepted it as such, without questioning whether moral motives, or military necessities, weighed most in the balance of the deed.

No intelligent man, North or South, can deny, or doubt, that slavery was

the single and only cause of the war. It ought to be equally clear and certain that the extinction of slavery was the price we paid for the Union. It is too late now for any one to say we intended, or were "willing to, purchase the Union at a less price. So the freedom now conferred on the emancipated millions in the South was "obtained with a great sum;" including direct and collateral cost, a sum of nine thousand millions of dollars. But this great sum does not pay the debt due them, and due to the country through them. We owe it to the entire nation, as well as to them, to make their costly freedom an element of prosperity to the great commonwealth of the Union. We have given them votes in number sufficient to shape the legislation of the States in which they live. As Robert Lowe said, after the passage of the last Reform Bill in the British Parliament, we owe it to those States and all the rest, "to educate our masters." The severest imprecation of David upon his enemies was uttered in the words: "Set thou a fool to reign over them." He must have known from personal observation that such a rule was the most degrading and ruinous punishment that could be inflicted upon a country, because it emasculated the manhood of the people, debased their moral sensibilities, and made them not only fit victims, but fit instruments, of general corruption. The nation is now getting a somewhat clear perception, if not positive experience, in some of our Southern States, of what David meant when he invoked such a curse on his worst enemies. And, on the whole, one cannot truly say that it is unmindful of its duty "to educate our masters" in the South, and to fit them for the intelligent exercise of the great right of suffrage. The institutions and efforts to impart this education to them, prove that the nation is conscious of what it owes to them, to

the South, and to the well being of the entire Union.—*Congregationalist*.

#### THE WATCH OF ONE HOUR.

Nearly two thousand years ago, on the evening of yesterday a dozen men were assembled at supper in the upper room of a house in Jerusalem. They were laborers, coarsely bred and coarsely clad, such as may be met in the streets of any Eastern city to-day: men who but a year or two ago had known no better work than to carry fish to the market, or to collect taxes, who indeed scarcely now knew any better use than these to make of their lives. There was one Man among them, the son of a carpenter whom they knew, and had followed in this year or two with a blind affection and wonder at his difference from themselves; they had a vague belief that a terrible end was coming to his strange life; some among them were stunned with grief; but there is no reason to think that they suspected that in their fellowship with Him the hand of God had touched them; when He should be dead, nothing was left for them apparently but to go back to their nets and boats, as they did go; they had no thought that instead of selling fish to people as poor as themselves, they were to become the great teachers of the world, for all future time. They were men not lacking in intellect or in a passionate affection for their leader, but like the rest of us the first idea with them was that they had their living to earn; they must fish or collect taxes to be clothed and fed; they were only dull and selfish so far that clothes and food came between them and their great work.

And presently, in the night on which He was betrayed, He took bread and wine also, and gave to them saying that this was His body and blood which was given for them, bidding them do this hereafter in remembrance of Him. When He went out into the night they followed Him. Outside of Jerusalem there is a bleak hill, inclosed by a low wall, where yet stand eight olive trees computed to be more than two thousand years old.



Their trunks have grown to the same dead hue as their gray leaves. Beneath these trees the Savior passed through the agony from which even the sacred historian turns away in silence. Again and again He comes to His companions, as if for a word of strength or comfort. But they were asleep. Why, we think as we hear this, should a God come to men for strength or comfort? We are so apt to forget that He was too, a man—a Man within whose soul surged actual human affection and terribly human woes. We all understand the agony of a mother when the son whom she has nursed upon her breast becomes a drunkard or dies a shameful death. But all the people in the world, vicious, or sick, or in misery, were as the children of this Man. Surely there was laid on Him the griefs, the sorrows, the iniquities of us all. He loved His mother and His friends, and He was going from them to judgment and to death. There is nothing more awful in its pathos in the story of our Savior than His going back in the extremity of His pain to the men for whom He was giving His life, and finding them asleep. This world of living guilty people, the generations to come crowding on His sight, towards whom He stretched out His hand to save, were a blank to them. "Their eyes were heavy." They could not watch with Him one hour.

But what has this tragedy in a Syrian city of long ago to do with us? Why should the mystery of that awful passion in the garden be brought into the columns of a daily paper and made common by contact with accounts of trade and theft and murder, of a famine in one quarter and an epidemic of licentiousness in another? We say impatiently that we are not Peter nor John asleep on the hillside while the Son of God takes upon himself the burden of humanity. These are matters for consideration in Episcopalian or Catholic pulpits, or for Sunday reading. In the meanwhile the old world turns around just as it did then, not filled, as we are apt to talk of it, with masses of Caucasians, Malays, Africans, but as

Jesus saw it, with men and women, half inclined to do well and half to do ill, waiting for the finding hand, with anxious mothers, erring sons, with selfish old men, frivolous women, with the slave and his master, the murderer and his victim. Meanwhile their cry for help comes to us, not through the rustling of olive trees, but in myriad tongues through the columns of this very paper. Human problems which we can help to solve offer themselves to us at every turn; the Indian on our border, the freedman on our streets, the Chinaman in San Francisco, the beggar at our door, the wife and children at our fireside, to whom, in our hurry to be rich, we have grown a stranger. Not across the waste of ages, but here and now the voice of Christ calls to us, "Can ye not watch with me one hour?" He is to-day recognized as never before, as the God of Love, of Brotherhood, of Humanity—alive, actual. The Jewish fishermen and tax-gatherers traveled to help with His work from town to town. We have a thousand messengers to carry the story to the ends of the earth. But we—we go a fishing. The work which is to redeem the world, and which only makes the next life real, is left for Sunday's sermon, while we take care of our clothes and food.—*N. Y. Tribune.*

#### PAPAL INFLUENCE OVER THE COLORED PEOPLE.

The articles below had this origin. Bishop John M. Brown, of the African M. E. Church, an educated man, a graduate of Oberlin College, and a faithful minister—a bishop—among his own people, wrote an article in the *Independent*, calling attention to the influence of the Catholic Church over the colored people. The editor of that paper, while admitting frankly that: "The Protestant organizations are doing very much too little missionary work for the negro," yet said that Bishop Brown "is much more concerned than we are about the rush of the negroes to Roman Catholicism."

This moved Mr. G. T. Downing, an influential colored man of Washington, D. C., to write for the *Pilot*, the Boston organ of the Catholic Church, the article from which we give an extract. The able reply of the *Congregationalist* follows.

From the Boston Pilot.

Extract from Mr. G. T. Downing's Article.

For one, I, as a colored man, would ask the *Independent* what there is in the Catholic Church to repel my race from

its communion? I would like to ask also, what there is in monarchy more hideous, more to be dreaded than this cruel spirit of caste, which thus finds sympathy and protection under a Protestant Republic? Our Republic talks of liberty, and yet mocks and deludes those whom it has reluctantly set free. The Protestant Church proclaims the doctrine of the brotherhood of man, and then tramples upon that which it professes to revere. Examined from any point of view, the proposed action of the American people towards the lately emancipated race of the South, is without justification. The proper and primary object of all good government is the protection of its subjects or citizens. Civilized government means this or it means nothing. The mission of the Christian church is to establish a human brotherhood on earth—to make real the Divine doctrine of PEACE and good will between man and his fellow-men. If the church does not mean this, it means nothing. Is not a government which protects my life and property; which protects the fruits of my honest labor; which protects me in the undisturbed enjoyment of my civil and social rights—in the enjoyment of my home; treating me with the same fare with which it treats all its subjects—is not such a government, call it by what name you please, far preferable to one which treats me invidiously and denies me the enjoyment of my human rights? Names in such a case amount to nothing; the good government may be called an empire or a monarchy; the bad government may be called a republic.

If I were a Russian subject to-day, I should enjoy more liberty under the empire of the Czar, than I do as a colored man in republican America. I should possess more real equality, more justice, more protection for all that constitutes "life," than I now possess as an American citizen. No intelligent man can successfully deny this assertion. If called in question, I will undertake to produce the proof to sustain my declaration. A fact like this should make the brow of every lover of popular government blush with shame. But enough of the political aspect of the question.

Is the Catholic Church, which cares alike for all within its world-embracing fold—of rich and poor, of high and low, of white and black, to be spurned by the black man of America, in the politi-

cal interest of a church which makes itself a party to his oppression and degradation? This is indeed an opportune and frequent question. The *Independent*, in the article above referred to, admits that the Catholic Church is becoming daily more liberal and Christian in its spirit. May not this change of view arise from the fact that in this case the mouse is going to the mountain. Perhaps the scales of prejudice are falling from the eyes of the *Independent*? Perhaps we have all been laboring under a delusion in regard to the spirit of the "One true Holy Church Universal," as the Church of Rome proclaims herself to be. I remember when my own State slammed the door of its schools in the face of my little ones (schools that my taxes helped to support,) that the Catholic Church opened wide its school doors to these little ones. I remember gratefully that my children, thus excluded from Protestant schools, partook freely on terms of equality of the blessings of education and kindly sympathy thus extended. The Catholic Church was bold enough and strong enough to do that; and let the *Independent* remember that the Catholic Church is strong enough with the members of its communion to sweep from existence *anything* within its own fold which seeks to mar the unity of its own brotherhood. The Protestant Church possesses neither the disposition, the spirit, the moral courage, nor the discipline to do the same. The fact marks one important difference between the two churches. The Catholic Church has to-day in its schools over 300,000 colored children. It is educating colored youth at Rome for its missionary work in America and Africa. In the West Indies, Central America and South America nearly 9,000,000 of Africans acknowledge its faith. All that the poor down-trodden blacks of the United States have to do, is to "fellowship" with this strong, courageous, well-disciplined church, and they thereby become, not only a part of her power, but add to the power which will protect them.

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From the Congregationalist.

The Catholic Church and the Colored People.

We reprint from the *Pilot*, a letter of Mr. George T. Downing's of Washing-

ton. Mr. Downing is a colored man, of education, property and leading influence among his people. He was one of the few friends whom Mr. Sumner desired to have near him in his last sickness, and who was present at his death. The source of the letter, therefore, gives it an unusual significance. And we call attention to it as showing the working, and the drift, of leading minds among the colored people. It is not strange that such men feel the brand that is put upon them, and turn to any church or body that promises them equal rights and immunities. We only wonder that a man of so long and so wide observation and experience as Mr. Downing, should find the promised good for his people in the Catholic Church.

His appeal to Catholic Irishmen for sympathy, we should pronounce irony, if the internal evidence of sincerity were not complete. And, in the same light, we should look upon his arraignment of the Protestant Church and the Republican State, as in contrast with the Catholic Church, if the evidence of sincerity were not equally clear. But while the charges which he makes against *both* are so true that they sting to the quick, yet we can hardly resist a smile at the easy way in which he ignores the history of the Catholic Church, and, especially, the treatment of his people by the head of that church. For Mr. Downing must have forgotten that the only government in the civilized world which acknowledged the independence of the Southern Confederacy—an act which doomed the colored race to perpetual bondage—was the government of which the Pope was the head. He has evidently forgotten, also, that nearly the whole membership of the Catholic Church in this country affiliates and acts with that party which has constantly been on the side of slavery; which made war on Mexico for this purpose, and undertook to carry slavery into Kansas; which exerted its

direst might to destroy this government in the interest of slavery; which opposed at every step the abolition of slavery; which fought against the admission of the colored man to citizenship, and threw itself solidly against the amendments to the Constitution; and, finally, against the Civil Rights bill, whose only aim was justice to the colored people. The Republican party may have failed in a high duty, and the Protestant churches may be inexcusably remiss in discharge of the debt they owe—we have no word of apology for either—but it does seem to us the strangest of hallucinations for Mr. Downing, or any other colored man, to turn away from these, to a church and a party, whose history in connection with the colored man in this land, in the West Indies, and in the South American States, is one of outrage and oppression, of social ostracism and of political proscription.

At the same time we commend a careful reading of Mr. Downing's letter to all thoughtful persons who desire duly to consider the signs of the times. It speaks in a direction in which more will yet be said, and reveals a drift of thought which threatens to have serious and lasting consequences. We regard the danger to the negroes and to true civilization and pure religion, lying in the quarter indicated by this letter, as one of the gravest which can now excite the public attention.

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#### COLORED LAWYER IN VIRGINIA.

At the session of the Hustings Court, in Petersburg, Va., one day last week, R. D. Ruffin, a colored man, was, on his own motion, admitted to the Bar, and allowed to practice law in the courts of Petersburg. He was duly sworn by the clerk, who administered the usual oaths, and then quietly took his seat within the railing. The new member is of very dark color, about thirty years of age, and is said to be a graduate of Howard University.

—*N. Y. Times.*



## FAMILY CIRCLE.

### THE COST OF A PLEASURE.

[From the Spanish of Jose Rosas.]

BY WILLIAM CULLEN BRYANT.

Upon the valley's lap,  
The dewy morning throws  
A thousand pearly drops,  
To wake a single rose.

Thus often in the course  
Of life's few fleeting years,  
A single pleasure costs  
The soul a thousand tears.

### LITTLE TANGLES.

"Once there was a king, who employed his people to weave for him. The silk and patterns were all given by the king. He told the workers, that, when any difficulty arose, they should send to him, and he would help them, and never to fear troubling him.

"Among many men and women busy at the looms, there was one little child who worked cheerfully, though often alone. One day, when the men and women were distressed at the sight of their failures,—their silks were tangled, and their weaving unlike the pattern,—they gathered round the child, and said,—

" 'Tell us how it is that you are so happy in your work. We are always in difficulties.'

" 'Then why do you not send to the king?' said the little weaver. 'He told us that we might do so.'

" 'So we do, night and morning.'

" 'Ah!' said the child; , but I send directly when I find I have a little tangle.'

" 'So let us take all our wants and troubles directly to the Lord in prayer. He invites us so to do, and promises to help us.'

—*Well Spring.*

### SEEKING MOTHER.

A lady was riding in her carriage among the mountains, when they came upon an old woman, with a funny little hood on her head and a staff in her hand, walking on all alone. She was neat and clean, and her skin was soft and delicate,

but her back was bent and she was bare-foot.

The lady saw she was shoeless and stopped the carriage.

"Here is some money," said the lady, in a tender tone.

"What for?" said the woman, looking up pleasantly.

"To buy shoes for your poor feet. Do you not want a pair of shoes?"

The woman laughed a little low laugh, which seemed to come from a heart filled with simple, happy thoughts.

"Don't you want a pair of shoes?" asked the lady, a little hurt.

"I s'pose I do," said the woman, "but I didn't think of anybody's giving 'em to me."

"Take this bill, please, and buy you a pair," said the lady.

"God bless and reward you!" answered the woman, heartily.

The carriage drove on, and the lady sank back on the seat with tears in her eyes.

"Oh," said she, "I thought I saw my own mother in that dear old lady. She had just such a sweet face and pleasant voice. You don't know how I felt when I thought of my mother, old and feeble, walking with bare feet over the rough rocky road."

If we all saw fathers and mothers, brothers and sisters, in the poor, cold, and the hungry, what a world this would soon be.—*Child's World.*

### A CHILD'S PRAYER.

"Fire, fire, fire!"

The startling cry rose and swelled upon the evening air, until every man in the little village had joined in it. Then the bells, distant and near, sounded out the alarm; and the only two engines of which the village could boast were drawn up in front of Farmer Tracy's house, through the window of which the curling, devouring flames might already be seen.

"Quick, boys, quick! for God's sake!" shouted the farmer hoarsely, as he hur-

ried back and forth, trying to save as much as possible ; while many a hand lent willing assistance; for Farmer Tracy was everybody's friend.

"How did it catch? Does anybody know?" said a rough voice.

"Set, to be sure!" was the answer.

"Farmer Morse saw a boy hanging round just at the edge of the evening."

Not far off stood the wife, pale and trembling, with her little group of children about her. They had been awakened from their first sound childish sleep by the dreadful cry, hastily wrapped in whatever was nearest, and now, with terrified cries, were clinging to their mother.

"O mamma! do you think our house will be all burned up? Say! what shall we do?" said little Georgie, the youngest of them all.

How sad and heavy her heart was as she watched the first real home she had ever known fading for ever from her sight! But the little ones must never know it. She must be brave and strong for their sakes.

"God will take care of us, my child," she answered, her white face lighted by the fierce red flames. "We needn't be afraid. He knows all about it; and nothing can ever happen without him."

"Then I'm going to ask him to put it right out," said Georgie; and, kneeling down there upon the cold ground, the little fellow clasped his hands together, and prayed,—

"Please, dear God, don't let our house burn any more. Please put the fire out. Can't you say, 'Peace, be still,' again?"

"He'll be sure to do it, mother. There it's going right down now! 'Tisn't half so bright as 'twas before I prayed," said the child, as he rose from his knees.

And it was truly so. The stifled flames flared and flickered, sending up a thick, heavy smoke, until that, too, grew fainter and fainter: the engines

ceased throwing water and were drawn away.

The crowd thinned slowly, until only the near neighbors remained, each insisting that the family should share their home as long as they would.

"Keep up a good heart, my friend," said Farmer Morse cheerily. "That fire did stop amazing quick! Seemed to go down like a flash; and the morning will find you a world better off than I was afeared. The wind must ha' turned all on a sudden. If it hadn't been for that, there wouldn't have been a timber left standin'."

Little Georgie was standing by as he spoke.

"No, sir," he said, looking up into the old man's face, and speaking very fast in his earnestness. "'Twas nobody but God did it. P'raps he turned the wind; but, anyway, nobody but him did it, 'cause I prayed." M.

—Well Spring.

A little boy held a sixpence near his eye and, said, "O mother, it is bigger than the room!" and, when he drew it still nearer, he exclaimed, "O mother, It is bigger than all out doors!" And in just that way the worldling hides God and Christ, and judgment and eternity, from view, behind some paltry pleasure, some trifling joy, or some small possession, which shall perish with the using, and pass away, with all earth's lusts and glory, in the approaching day of God Almighty.—Well Spring.

## RECEIPTS

FOR MARCH, 1875.

MAINE, \$255.57.

Athens. Mrs. E. H. W.....	1 00
Augusta. Cong. Sab. Sch.....	15 00
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Dover. First Cong. Ch. and Soc.	103 13	Hopedale. Rev. A. Ballou, for a student Atlanta U.	5 00
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Chicago. New Eng. Ch, Sab. Sch. \$75 50,		Hill Spring. M. H. \$1.25., Evan. Ch. 85c..	2 05
Mrs. F. W. Savage \$5., Mrs. M. J. Benton		Leavenworth. " A Friend ".....	10 00
\$5.....	85 50	Wyandotte. Mrs. Lucy B. Perry.....	25 00
Delaware. Cong. Ch. and Soc.....	32 45	MINNESOTA, \$114.37.	
Dundee. Cong. Ch.....	12 00	Lake City. Cong. Ch. \$57 40—Emily S.	
Elgin. Mrs. E. E. C. B.....	60	Robinson \$15. for a student, Atlanta U.....	72 40
Elmwood. Freeman Miles.....	5 00	Minneapolis. Plymouth Cong. Ch.....	13 97
Forest. Mrs. E. S. Knights.....	4 00	Morris. Cong. Ch. for Library, Talladega C	3 00
Galesburg. First Cong. Ch., ad'l.,.....	5 00	Winona. Cong. Sab. Sch. for a student At-	
Loda. J. I. Snow.....	5 00	lanta U.....	25 00
Macomb. Hon. James Irwin.....	5 00	NEBRASKA, \$132.	
Metamora. Cong. Ch. (\$5. of which from		Stule City. Cong. Ch., M. C. Coll.....	2 00
A. C. Rouse) \$15.25, Geo. Kern \$10.....	25 25	" A Friend ".....	130 00
Odell. Cong. Ch. and Soc.....	23 00	CALIFORNIA, \$74.10.	
Onargo. Mrs. Lydia C. Foster.....	230 00	Oakland. Mrs. Coxhead.....	10 00
Payson. Cong. Ch. \$30., Cong. Sab. Sch.		San Francisco. Mrs. Anne S. Banfield \$50.,	
\$9.50.....	39 50	Chinese Mission St. School \$8.....	58 00
Plymouth. L. A. Cook.....	5 00	Stockton. Chinese School.....	1 60
Princeton. Cong. Sab. Sch.....	3 30	Miss Sophia C. Earle \$3., Miss M.	
Providence. Geo. B. Cushing and Mrs. H.		C. Henderson \$1.50.....	4 50
B. Gulliver \$5. ea.....	10 00	OREGON, \$14.	
Richmond. Cong. Ch.....	4 22	Dallas City. Cash.....	1 00
Roseville. Rev. A. L. Pennoyer.....	5 00	Salem. Cong. Ch.....	13 00
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MICHIGAN. \$1,776.95.		TENNESSEE, \$354.70.	
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TIS, L. M's.....	160 00	Freedmen \$23 80.....	113 50
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by H. Hallock.....	20 00	Charleston. Avery Institute.....	263 40
Eaton Rapids. Mrs. C. C. P. Taylor.....	2 00	GEORGIA, \$609.41.	
Howell. Z. M. Drew.....	5 00	Atlanta. Pub. Sch. Fund \$325., Atlanta	
Kalamazoo. First Cong. Ch., Henry Mon-		University \$258.91, Rent \$25.....	608 91
tagne \$20., M. B. M. 50c.....	20 50	Savannah. Rev. W. D. J.....	50
Olivet. Young Ladies of Olivet College		ALABAMA, \$1,208.77.	
\$14.15., Rev. D. N. Bordwell \$4.....	18 15	Mobile. Emerson Institute.....	243 50
Parma. Mrs. E. E. E.....	1 25	Montgomery. Pub. Sch. Fund \$396, Sale	
Port Huron. ESTATE of Mrs. Mary Jane		of Land \$110.....	506 00
Sweetser \$1.500 (less expenses) by Rev.		Selma. Pub. Sch. Fund.....	292 75
James S. Hoyt.....	1,498 05	Talladega. Talladega College \$161.62,	
Summit. Cong. Ch.....	8 50	Miss Josephine Pierce \$4 90.....	166 52
Walker. Rev. G. A. Pollard.....	2 00	MISSISSIPPI.	
WISCONSIN, \$117.83.		Tougaloo. Pub. Sch. Fund \$350, Tougaloo	
Burlington. Plymouth Ch.....	12 00	University \$64.....	414 00
Clinton. First Cong. Ch.....	39 00	MISSOURI.	
Geneva Junction. Cong. Ch.....	1 28	Stokes Mound. Cong. Ch.....	3 00
Kenosha. J. J. P.....	1 00	LOUISIANA.	
Milwaukee. Rev. Geo. W. Barber.....	10 00	New Orleans. Straight University.....	57 50
Portage City. John Jones, No. 4.....	3 00	DOMINION OF CANADA.	
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S. A. Dwinell \$2. ea.....	4 00	Liverpool. Oldham Presb. Ch., by Rev.	
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IOWA, \$301.61.		Total from Oct. 1. to March. 31.....\$101,927.63	
Burlington. Mrs. Joseph Everall \$5., Miss		WM. E. WHITING,	
M. L. 50c.....	5 50	Asst. Treas.	
Chester. Cong. Ch.....	17 85		
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Fayette. Cong. Ch.....	5 45		
Grinnell. Cong. Ch. and Soc. \$134.40—			
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Lombard, Treas. \$10. for Library, Talla-			
daga C.....	144 40		
Magnolia. S. A. Hills \$5., W. W. Hay-			
ward \$2., B. R. P. \$1.....	8 00		